

## Review of Parish Liturgy and the General Instruction of the Roman Missal

How does the liturgy in our parish resonate with the instruction in The General Instruction of the Roman Missal—Final Text with Application for Australia?

Resource: [The General Instruction of the Roman Missal - Final Text with Application for Australia](#) St Pauls Publications, Australia.

### Liturgy of the Eucharist

#### The Preparation of the Gifts GIRM # 73 - 76

73. At the beginning of the Liturgy of the Eucharist the gifts which will become Christ's Body and Blood are brought to the altar. First of all, the altar or Lord's table, which is the centre of the whole Liturgy of the Eucharist, is made ready when on it are placed the corporal, purificator, Missal and chalice (unless this last is prepared at the credence table).

The offerings are then brought forward. It is a praiseworthy practice for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the Priest or the Deacon to be carried to the altar. Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as was once the case, nevertheless the rite of carrying up the offerings still keeps its spiritual efficacy and significance. Even money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, are acceptable; given their purpose they are to be put in a suitable place away from the Eucharistic table.

74. The procession bringing the gifts is accompanied by the Offertory Chant (*cf. no. 37 b*), which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the Entrance Chant (*cf. no. 48*). Singing may always accompany the rite at the Offertory, even when there is no procession with the gifts.

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## Liturgy of the Eucharist

### The Preparation of the Gifts GIRM # 73 - 76

75. The bread and wine are placed on the altar by the Priest to the accompaniment of the prescribed formulas; the Priest may incense the gifts placed on the altar and then incense the cross and the altar itself, so as to signify the Church's offering and prayer rising like incense in the sight of God. Next, the Priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed by the Deacon or by another minister.

76. Then the Priest washes his hands at the side of the altar, a rite in which the desire for interior purification finds expression.

### The Prayer over the Offerings GIRM # 77

77. Once the offerings have been placed on the altar and the accompanying rites completed, by means of the invitation to pray with the Priest and by means of the Prayer over the Offerings, the Preparation of the Gifts is concluded and preparation made for the Eucharistic Prayer.

At Mass, a single Prayer over the Offerings is said, and it ends with the shorter conclusion, that is: Through Christ our Lord. If, however, the Son is mentioned at the end of this prayer, the conclusion is: Who lives and reigns for ever and ever.

The people, joining in this petition, make the prayer their own by means of the acclamation Amen.

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## Liturgy of the Eucharist

### The Eucharistic Prayer GIRM # 78,79

78. Now the centre and high point of the entire celebration begins, namely, the Eucharistic Prayer itself, that is, the prayer of thanksgiving and sanctification. The Priest calls upon the people to lift up their hearts towards the Lord in prayer and thanksgiving; he associates the people with himself in the Prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of this Prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer requires that everybody listens to it with reverence and in silence.

79. The main elements of which the Eucharistic Prayer consists may be distinguished from one another in this way:

a) The *thanksgiving* (expressed especially in the Preface), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year.

b) The *acclamation*, by which the whole congregation, joining with the heavenly powers, sings the Sanctus (Holy, Holy, Holy). This acclamation, which constitutes part of the Eucharistic Prayer itself, is pronounced by all the people with the Priest.

c) The *epiclesis*, in which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it.



## Liturgy of the Eucharist

### The Eucharistic Prayer GIRM # 78,79

- d) The *Institution narrative* and Consecration, by which, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery.
- e) The *anamnesis*, by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection and Ascension into heaven.
- f) The *oblation*, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church's intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all.
- g) The *intercessions*, by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ.
- h) The *concluding doxology*, by which the glorification of God is expressed and which is affirmed and concluded by the people's acclamation Amen.

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### The Communion Rite GIRM # 80

80. Since the celebration of the Eucharist is the Paschal Banquet, it is desirable that in accordance with the Lord's command his Body and Blood should be received as spiritual food by those of the faithful who are properly disposed. This is the sense of the fraction and the other preparatory rites by which the faithful are led more immediately to Communion.

### The Lord's Prayer GIRM # 81

81. In the Lord's Prayer a petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also purification from sin, so that what is holy may in truth be given to the holy. The Priest pronounces the invitation to the prayer, and all the faithful say the prayer with him; then the Priest alone adds the embolism, which the people conclude by means of the doxology. The embolism, developing the last petition of the Lord's Prayer itself, asks for deliverance from the power of evil for the whole community of the faithful. The invitation, the Prayer itself, the embolism, and the doxology by which the people conclude these things are sung or are said aloud.

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## Liturgy of the Eucharist

### The Rite of Peace GIRM #82

82. There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

As for the actual sign of peace to be given, the manner is to be established by the Conferences of Bishops in accordance with the culture and customs of the peoples. However, it is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.

*In Australia:* There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

In the dioceses of Australia the most common form of the gesture of peace is the handshake, although different practices according to region and culture are not excluded. However, it is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner.

### The Fraction of the Bread GIRM #83

83. The Priest breaks the Eucharistic Bread, with the assistance, if the case requires, of the Deacon or a concelebrant. The gesture of breaking bread done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made one body (1 Cor 10:17) by receiving Communion from the one Bread of Life, which is Christ, who for the salvation of the world died and rose again.



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## Liturgy of the Eucharist

### The Fraction of the Bread GIRM #83 continued

The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence, and should not be unnecessarily prolonged or accorded exaggerated importance.

This rite is reserved to the Priest and the Deacon.

The Priest breaks the Bread and puts a piece of the host into the chalice to signify the unity of the Body and Blood of the Lord in the work of salvation, namely, of the Body of Jesus Christ, living and glorious.

The supplication *Agnus Dei (Lamb of God)* is usually sung by the choir or cantor with the congregation replying; or at least recited aloud. This invocation accompanies the fraction of the bread and, for this reason, may be repeated as many times as necessary until the rite has been completed. The final time it concludes with the words grant us peace

### Communion GIRM # 84,85,86,87,88,89

84. The Priest prepares himself by a prayer, said quietly, so that he may fruitfully receive the Body and Blood of Christ. The faithful do the same, praying silently. Then the Priest shows the faithful the Eucharistic Bread, holding it over the paten or over the chalice, and invites them to the banquet of Christ; and along with the faithful, he then makes an act of humility, using the prescribed words from the Gospels.

85. It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated.

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## Liturgy of the Eucharist

Communion GIRM # 84,85,86,87,88,89 continued

86. While the Priest is receiving the Sacrament, the Communion Chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the 'communitarian' character of the procession to receive the Eucharist. The singing is prolonged for as long as the Sacrament is being administered to the faithful. However, if there is to be a hymn after Communion, the Communion Chant should be ended in a timely manner. Care should be taken that singers, too, can receive Communion with ease.

87. For singing at Communion, it is possible to use the antiphon from the *Graduale Romanum*, with or without the Psalm, or the antiphon with Psalm from the *Graduale Simplex*, or some other suitable liturgical chant approved by the Conference of Bishops.

This is sung either by the choir alone or by the choir or a cantor with the people. However, if there is no singing, the antiphon given in the Missal may be recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

88. When the distribution of Communion is over, if appropriate, the Priest and faithful pray quietly for some time. If desired, a Psalm or other canticle of praise or a hymn may also be sung by the whole congregation.



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## Liturgy of the Eucharist

Communion GIRM # 84,85,86,87,88,89 continued

89. To bring to completion the prayer of the People of God, and also to conclude the whole Communion Rite, the Priest pronounces the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated.

At Mass a single Prayer after Communion is said, and it ends with

the shorter conclusion; that is:

– if the prayer is directed to the Father: Through Christ our Lord;

– if it is directed to the Father, but the Son is mentioned at the end:

Who lives and reigns for ever and ever;

– if it is directed to the Son: Who live and reign for ever and ever.

The people make the prayer their own by means of the acclamation

Amen.